

he possess the globe, if that is his all, and the best he has acquired. Let it be studied as it comes from the lips of the Great Teacher; and the portrait be examined in all its lineaments and in all its colors, that there may, by Divine grace, be formed in each heart a deep and holy abhorrence of the sin, and of the character here condemned.

On a certain occasion, when Jesus had around Him an immense multitude, and was admonishing His disciples, in the presence and hearing of all, in respect to special duties, one man came forward with the demand, "Master, speak to my brother, that he divide the inheritance with me." He took Christ, we may readily conceive, to be the Messiah, and, in this very request he made, acknowledged His person, and prerogative to administer justice. Very likely the man had been wronged by his brother taking all, or too much, of the paternal inheritance, and he came to Christ to adjudicate in the matter. In itself there was nothing wrong in this. He had been defrauded, and sought restitution, and appealed to Christ as a competent authority. His fault lay in this, that he looked to Him as his Messiah simply in temporal things. He came not for the sublime truths which were taught, for the great truths which were divulged, for the spiritual teaching which flowed in clear and ample stream to perishing souls; but as a Hebrew patriot, and with a good deal of self in his patriotism too, he wanted a Messiah who would judge the people with equity, and by whose administration of justice his own temporal condition would be advanced. Jesus refused to take up his case. He kept His own special work apart from such secularities. He did Himself, and He taught others to "render unto Cæsar the things that are Cæsar's." He left men with their civil cases to go to the civil tribunals, but telling them, by great principles and precepts, how to go, and tribunals how to discern; for His Kingdom was not of this world; and hence His reply was, "Man, who made me a judge or a divider over you?" Then, having dismissed the man, He said unto them, to all who heard Him, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth:" and enforced this great admonition by the parable which follows. He delivered it to all, and not only to the man; for no doubt there were many among them who were like minded, and attended Him because of individual and worldly benefits that they sought, and expected to receive.

I.—THE PARABLE PRESENTS THE WORLDLY MAN IN HIS PROSPERITY.

"*The ground of a certain rich man brought forth plentifully.*" When Nebuchadnezzar, in all his greatness, pride and glory, walked out upon the lofty top of the imperial house of his noble Babylon—and under a sky that sin, in that primitive fatherland, had scarcely clouded—and thought on the empire risen to such a state of magnitude and power; and when he surveyed the city that he had stretched out, with its immense walls and formidable defences; and when he saw the noble palaces whose domes and minarets glittered in the sun; when his fame was in all lands, and his own glory above all the kings of the earth, he wrapped himself more fondly in his royal robes, and pressed his jewelled diadem the more firmly on his brow, and thus addressed to himself the laudation: "Is not this great Babylon, that I have built for the house of